

*E. J. Barron* (5)  
SHAVING: *Sept 1866*

A

# BREACH OF THE SABBATH

AND A

## HINDRANCE TO THE SPREAD OF THE GOSPEL.

BY

ΘΕΟΛΟΓΟΣ,

M.A. CANTAB.

Second Edition.



LONDON :

SAUNDERS, OTLEY, AND CO., CONDUIT STREET,  
HANOVER SQUARE.

1860.

*Price One Shilling.*



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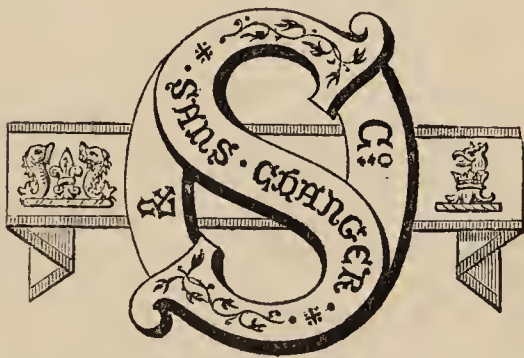
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## PREFACE TO THE SECOND EDITION.

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THAT the First Edition of this Pamphlet has met with a ready sale is a presumptive evidence that its object has a hold upon the public mind.

Under these circumstances, it is to be deplored that those who place themselves prominently forward as the advocates of the Lord's day continue to exclude from their occasional papers all reference to that mode of desecrating it which the Author has thought it right to bring under the notice of the public. A glance at the latest publications of the Lord's-day Society shows us that the Committee of that Society bestow none of their attention on one notorious and needless method of breaking the Sabbath.

It is remarkable, to use the mildest word, to notice the silence with which the Committee of the Lord's-day Society pass over the thousands of shops in the metropolis and elsewhere that are crowded with men from Sunday morning until the day closes, engaged not only in being shaved, but in drinking, in smoking, and in reading publications subversive (some of them) of religion, if not of morality also. There must be some cause for this silence. An attack upon the provision shops and on the hawkers of provisions, such as we have seen issued within a few weeks, can be defended on just grounds of regard for the Word of God—that holy Word which can alone refine and elevate the morals of any people. But on what grounds can any partiality be shown? If it be excusable to choose between the several modes of breaking the Sabbath now common in the metropolis, certainly the provision shops may fairly have the preference. There is a relation between them and the wants of a thousand poor creatures who can barely find time or means for purchasing their Sunday dinner on the Saturday. Nature asserts the



obtaining of food to be an act of *necessity*. She makes no such assertion in favour of shaving—an operation which is not in itself a cleansing one, and which, when performed, leaves many in the ordinary state of uncleanliness, both of person and clothes, in which they were before.

The writer of these remarks makes them in no spirit of unfriendliness towards the Society. He is desirous of acting side by side with it in carrying out its object; but of this he is convinced, that until a just impartiality is observed in the dealings of the Society, and both the rich and poor are treated alike, and *all* open shops of *labour* receive an equal share of censure, the charge of inconsistency will not be unfairly made against the Committee of the Lord's-day Society.

To show that the London City Mission does not close its eyes to the evil of the Sunday shaving-shop, the following letter from an agent high in office in that Institution is here given. May it have its due weight with the Committee of the Lord's-day Observance Society!

“Holloway, April 12, 1860.

“MY DEAR SIR,

“You should have had an earlier reply to your kind note, but the necessary inquiries on the subject that I had to make, have occasioned some delay. To answer all your questions as wished, would, I assure you, demand such an investigation over the whole field of missionary labour, as is only undertaken in some very special cases. For while, in fact, there is a great willingness to furnish every useful information of this kind, yet the multiplicity of applications for statistics through and from the City Mission, alone forms a serious difficulty. From what I gather, however, I think you may rely upon the following statements:—

“In the majority of our districts, the rule is—the barbers' shops open on the Lord's day, and that not only during the morning, but throughout the day. The parties frequenting them, of course, are the lower mechanics and labourers; and here the time is passed, or, it may be said, idled away in general, in talking, smoking, and drinking—also, I may add, in reading, but of that de-

scription, I fear, little adapted to promote the sanctity of the day, but otherwise.

“I know not that any more extended or exact information would materially vary from this, and, in fact, I regard this evil like many others, most effectually to be dealt with by those very means now under God employed, by such agencies as the London City Mission—laying the axe to the root—and by *constant, close, personal* addresses to men’s understanding and consciences, persuading them through grace to better things. I trust my letter, my dear sir, in some measure may meet your wishes and further your object, brief as it is.

“Many of these shops are regularly visited by City Missionaries, and tracts, religious periodicals, ‘British Messenger,’ ‘Gospel Trumpet,’ &c., supplied.”

Such is the case which the Author leaves to the judgment and feelings of every Christian person; and so strong and impregnable does he feel it to be, that he is careless about replying to objectors whose only argument is scurrility, and that not always so refined as to be presentable.

Nevertheless, one of the most popular objections may be noticed. It is common for writers of the highest pretension to use the word “hirsute” in speaking of those who give to Nature her due claim. Now, to accuse *some* of these writers of not knowing the etymology of the word, would be presumptuous; but it may be charged upon them that they are perverting facts, if not words, by the use of such a misnomer. That which is human cannot be hirsute. The human growth is in a different position altogether, and embraces the mouth, as well as the chin above and below. Besides that, no such feature as the word “hirsute” implies can be found in various tribes of the animal which it alludes to. In Syria, for example, it is absent from the beautiful variety that feeds upon the tiny fragrant herbs of that country. Greater is the analogy, by far, between the *present* fashion and the brute creation in general. The brutes have no beard. Even the monkey, whose *quasi* hands enable it to feed itself, has no beard. Again and again, treating of the monkey, Cuvier says that it



has no "true beard." The reason is obvious. The brutes, having to plunge chin and mouth into their food, would necessarily experience great distress and inconvenience from a beard. Swine, for instance, are an example of the wisdom which has denied the beard to a race that are so utterly unable to control their appetite, or to convey their food to their mouth with precision, neatness, and cleanliness. Being destitute of hands and fingers, those peculiarities of the human race, they present a great contrast to mankind: a contrast such as ought to make us glad to retain the feature which man alone can preserve in a state of cleanness during eating: This is the reasonable view of the case, and the voluntary abandonment of the beard on the ground of its interference with a cleanly partaking of food, is confessedly a step backwards from the high position of man to the position of a beardless member of the lower order of animals.

Since the above was written, the author has had his attention drawn to some very able remarks in the *Edinburgh Review* for January, 1860, in confirmation of the mortality which arises from the inhalation of dust into the lungs. In a very conclusive article the writer especially notices the *beard*, as a means of greatly modifying the danger to which large classes of labourers and mechanics are exposed by the inhalation of it. The writer affirms, "It is through the lungs that the health of the *miner* is principally attacked. The proof of this is the so-called 'black spit' of the collier, which, on being subjected to the microscope, is found to consist of mucus, filled with finely-divided particles of coal. The presence of this foreign body in the lungs leads to the whole train of pulmonary diseases . . . . The *mason*, like the miner, is particularly liable to suffer from the presence of irritating substances in the lungs. The *scourers* in the potteries exercise their fearful trade in an atmosphere loaded with pulverized flints, a mineral dust of the most distressing character. *Millers* are rendered consumptive and asthmatic by the floating meal of their mills; *snuff-makers* by the snuff which pervades the air in their places of work; *pearl-button makers* suffer still more from the same cause. The *shoddy grinders*.



of the West Riding, who grind and break up rags in a machine called 'a devil,' are subjected to the shoddy fever, in consequence of the dust given off in the tearing process. The *dressers* and preparers of *hair* are speedily broken in health by the dust and stench produced by their operations."

To this long list of sufferers from dust breathed into the lungs, he adds the "*grinders* of forks, scissors, razors, knives," and other steel instruments, who breathe the filings of steel and iron; and then, among other remedies and preservatives for guarding them from their sad exposure, he reminds them that they may "protect their lungs in a *most remarkable manner*, by simply allowing the beard and moustache to grow." He adds: "The appendages of the upper lip and chin are Nature's respirators, and it has been observed that those men who have allowed her in this respect to have her way, have discovered that she is somewhat wiser than fashion or popular usage."—*Edinburgh Review*, January, 1860, pages 5 et sequentes.

This statement by an able writer is enough surely of itself to induce Christian men to encourage the general adoption of the beard. Yet nevertheless, solemn as it is, it is really trifling in comparison with the facts respecting the razor itself which he adduces. He speaks of the *manufacture* of the razor as being so destructive as to carry off the generality of those who labour in it, at a frightfully early period of life. THOSE WHO MANUFACTURE THE RAZOR ARE DOOMED MEN. They do not live out half their days. And this wholesale destruction of human life, the advocates of a smooth chin are content to be responsible for!

There is now one argument drawn from Holy Scripture, in favour of the beard, which I am urged to insert in this edition, from a sense of duty to an inspired opinion. This argument is founded upon a passage in 1 Cor. xi. 14, "Doth not even nature itself teach you, that if a man have long hair (on the head), it is a shame unto him?"

With respect to this passage, the author has the valuable support of a distinguished living divine, in

stating that it was intended to be a rebuke of *effeminacy* in the male sex. Mathew Henry, also commenting upon it, says, "For a man to have long hair, or cherish it, is a token of softness and effeminacy." The facts are these: certain luxurious converts to the faith made themselves notorious in the church by their affectation of long flowing locks, such as S. Paul considers to belong to women only; and these persons he condemns for *approximating* in their outward mien to the appearance of a woman.

What, then, in the name of candour and justice, is the smooth chin and mouth but an approximation on the part of men to the outward mien of the female? What is it but a virtual relinquishment of that *discernible* difference which the Maker, for wise and judicious purposes, has Himself decreed between the sexes? As the beard in man is that feature which makes him a remarkable and visible contrast to the woman, so the removal of it is the most effectual neutralizer of the contrast which can be suggested. The offence, now resorted to so easily by male and female, and often with improper motives, of disguising the sex, is one which could have had little or no existence if the apostolic rule of leaving all effeminacy to the woman were obediently followed. Indeed, we cannot speak of disguising the sexes without being struck with the actual disguise which the mere removal of the beard in man occasions. So far as it can do so, it disguises the virile condition, claims, and qualifications of the sex, the *argumenta viri*, and gives man an appearance which his Maker prescribed for a constitution of a very different order.

It is not saying too much to impute the substance of these remarks to the argument of S. Paul in the first sixteen verses of this chapter. That argument is directed against any confusion of the sexes by means of outward conformity and resemblance. Mathew Henry, on the fifth verse, has this note:—"The sexes should not affect to change places. The order in which divine wisdom has placed persons and things is the fittest; to endeavour to amend it is to destroy all order, and in-



roduce confusion." And again on verse 14 :—" Should there not be a distinction kept up between the sexes in wearing their hair, since Nature has made one ?" \*

S. Paul's language is, however, that which should weigh the most with conscientious minds. Expressly stating that for a woman's head "to be shaven would be shameful," inasmuch as she would thereby be denuded of a covering bestowed by the Divine Being for a wise and holy purpose, S. Paul must be interpreted as implying that it is shameful for a man to be divested, by shaving, of that distinctive covering by which the Divine Being has chosen to designate his sex.

Such is the convincing case which any consideration of this subject easily suggests. And it is so impregnable, that, let it come before us in whatever capacity, whether as clergymen or laymen of the Church of England, or as faithful ministers of Dissenting congregations, or as philanthropists desiring to see the beard exercising its share in promoting health, or as members of a race whom the Father has honoured with peculiar favour, and who are therefore bound to maintain every feature of their outward appearance in all graceful integrity, if only on the ground that it must be pleasing to Him to do so, a solemn *duty* is laid on each of us to wear God's gift, and to abstain from that imitation of the woman which the sex now affects.

If there are those that object to do this on the ground of uncleanness, let them openly acknowledge their repugnance to use the various agents and means of cleansing. The hair upon their *heads* cannot be clean, if their chins would be unclean when covered with Nature's clothing. Such persons will fail to be cleanly under any circumstances. Their idea of man is not that of a being gifted with a pure taste and with a muscular mechanism which enables him to convey food to his mouth with precision, but that of the lower races of animals who dip the entire jaw into their meal. Is this idea of man a compliment to himself, or a respectful tribute to the wisdom, workmanship, and decree of the Creator ?

\* In Turkey and Persia, an absence of the beard indicates slaves and women.

For the fulfilment of this duty nothing is necessary but the abandonment of the practice. Discard the instrument which now desecrates the Lord's day, and the workmanship of the Creator will assert its own existence, value, comfort and grace. Nothing, surely, hinders, in a country which is called free, but the will of the individual. Let a man resolve to wear God's gift, and there is an end of the matter. Nobody has any opposition to withstand but that which consists in his own choice; for as Protestants we are committed to no impediments, such as fetter Roman Catholics; a decree of the Sant' Uffizio, ratified by the Pope, would be necessary in the case of the Roman priesthood. To shave the beard and mouth has ever been a Roman Catholic dogma. With the same vigilance and zeal with which she has asserted and ordained other customs which are contrary to Nature, she has advocated and enforced this one; and it would not be difficult to show that from Rome we obtained this permanent mark of spiritual slavery.

As so many motives have been alleged for the issuing of this pamphlet, the incident that suggested it, is most freely mentioned. A near relative of the writer, known as a faithful servant of the Saviour, during a period of forty-eight years never shaved on the Lord's day. It was his invariable habit to have hot water taken to his room late on the Saturday night, and there and then to shave. He was particular, some will say, and he was never clean shaven on the Sunday; but a more triumphant illustration of the power of faith and of the efficacy of Divine grace has been rarely seen than was exhibited in his character, life, and ministry. Moreover, it cannot be said that he violated his own scruples, or that he virtually annulled his profession of the Christian application of the commandment, "Remember that thou keep holy the Sabbath-day."

There was something definite in his conduct. There is none in that wide and vague belief which holds that Christians have a liberty which did not belong to the Jews of old. With such a creed, men may thrust aside the sacred day altogether; and, verily, the advocates of



such a creed are the most successful promoters of Sabbath-breaking. They concede, as lawful, every kind of labour by turns. Now, it is a case of charity; now, one of health; now, of comfort; afterwards, one of cleanliness and appearance; and at another time, one of reputation and respectability. What is to be expected if this is the kind of teaching which our people are to become accustomed to? They will say that their spiritual pastors and teachers blow hot and cold with the same mouth. They will say, "We do not appreciate the difference between one kind of unnecessary labour and another. We conceive that there is only one of two courses open to the believer: either to be conscientiously loyal in the literal fulfilment of the ten commandments, or to use the freedom of fancy in the bold repudiation of them; to believe that they are binding in the sense in which the Jews considered them to be, or that they have nothing whatever to do with Christians."

With confidence that this cause will ultimately prevail, the Author commits this Second Edition to the press. He begs to thank all those numerous friends who have addressed him anonymously, for their kind and able encouragement, and desires that they will not conclude that his acknowledgment is deficient in sincerity, in consequence of its being anonymous. Especially he must beg to thank the kind friend who contributed the fact respecting the town of O——. He fully enters into his friend's feelings, in requesting silence for the present as to the name of that place, and is quite satisfied to be allowed to mention to the readers of this edition all that is essential in the circumstances of the case. It has already compensated the Author a thousandfold to know, and it now gratifies him still more to be able to publish, that SINCE THE ISSUE OF THIS PAMPHLET, THE SIXTY BARBERS' SHOPS OF THE TOWN OF O——, SAVING ONE, HAVE, BY THE MUTUAL CONSENT OF THEIR OWNERS, BEEN CLOSED ON THE LORD'S DAY!

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## SHAVING ;

A BREACH OF THE SABBATH, AND A HINDRANCE

TO THE SPREAD OF THE GOSPEL.

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FOR what purpose do we shave? This is a question more easily asked than answered. That is, if the answer be that we do so to any *good* purpose. Is it for the sake of health, or ornament? Is it in obedience to any precept, moral or Divine? Does any law command it? Does any utility recommend it? Is it venerable by age, or hallowed by religion? Does shaving add to our comfort, economize our time, improve our looks, or serve, in fact, any one useful end? And above all, when we speak of economizing our time, what is its effect, both on those who shave and those who are shaved, as regards the observance of the Sabbath, and the employment of that precious time which ought to be devoted to the most solemn of all duties—the worship of God, and the salvation of the soul?

There are few large towns throughout this land where the evils of which I complain are not found. Perhaps, without inquiry, they may be overlooked. Shaving is so apt to be considered necessary, harmless, and unlaborious, and is performed with so much quiet regularity, that attention must be drawn to them, in order that the community may know the extent to which the labour of Sunday shaving is carried on, and the number of people whose religious welfare it affects.

Nevertheless these evils exist; and if men acting for the religious welfare of their neighbourhood would only use their eyes, and that in streets close around their own doors, they would see one inevitable spectacle that ought to shock their principles and feelings, every Sunday morning. This spectacle it is my duty to describe. While the bells of our churches are pealing their welcome to the house of God; while thousands of devout, albeit close-shaved, Christians are wending their way demurely to the sanctuary where the bread of life is to be dispensed and the glad tidings of salvation are to be proclaimed for the refreshment of God's people—lo!



in every by-street a shaving-shop stands open, and through the glazed doors you see, what? a human face, soaped and lathered to the eyes, with another immortal being standing at his side, one hand grasping his victim's nose, and the other defying the commandment of God with the uplifted steel, at once the instrument and evidence of the workman's toil and skill.

Now, with such a scene enacting before him on the Sunday morning, who can doubt that a wilful and unnecessary transgression of the fourth commandment is in process of accomplishment; and that the histrionic art is itself called into exercise on the holy day? For look; the evidence of it is before you! The operation begins! The razor is applied! Bit by bit the lather disappears; and, after sundry winces and wry faces, and twistings and contortions, this serio-comic performance is concluded! The lip and chin are denuded of Nature's dignifying garb, and the liberated subject takes his place—too late alas! for church now—in civilized society! He is a cleaner (as the effeminate will talk) if not a better man! But why cleaner?

Simply because a fashion, dating from a licentious period, has attached a false idea of uncleanness to hair upon the mouth and chin! And to gratify this false taste, this arbitrary whim, hours of valuable time must be wasted, public worship neglected, and God's Sabbath desecrated.

It is greatly to be lamented that the clergyman knows so little—so much less than others—of the evil that is growing around him during the hours of Divine service. If he could escape from the reading-desk, how much he would see that might beneficially be reformed! In one shop, within a stone's-throw of the church, there would be a group of politicians eagerly devouring the Sunday newspaper; in another, a nest of gossipers; in another, idlers, staring and gaping for want of mental occupation; and all of these parties attracted by the same desire, namely, that of being shaved, all of them tacitly confessing that they attribute the idleness and unprofitableness of their Sabbath morning to the custom of shaving. The clergyman is, of course, not held to be responsible for these things, except in one respect, in which he assuredly

is at fault. He shaves, or is shaven, upon the Sunday morning, and thus contributes by his example to justify and perpetuate the practice. For a certain number of every class will make it their excuse for staying away from church, so long as they are compelled by fashion to observe it.

But shaving on the Sunday morning is a breach of the fourth commandment, whether performed in the dressing-room of the rich man, or in the shaving shop of the artizan. The master must be shaved; and, as he is getting old and slightly palsied, he cannot shave himself, but must procure a substitute, who will have to be hired for the occasion. It may be that he can afford to keep a valet, but it may be that he cannot; and the alternative is a barber from the nearest street. This barber has his Sunday customers in their own homes, as well as in his shop; and he must have qualified assistants, or abandon the shop business. Take it which way we may, the labour of shaving all who cannot shave themselves occupies precious time long after sunrise, and, by the time the neighbours are all shaved, Sunday morning has gone.



It is clear, therefore, that well-to-do men, and the richest men, and even the otherwise religious and exemplary community, are guilty in this matter. They partake of the sin of emptying the house of God. Every man who shaves upon the Sunday partakes of this sin ; for he contributes, in a moral sense, to compel others to do so. He casts a stumbling-block in his brother's way which keeps him from the means of grace.

This would soon be proved to be the case if every one of us were to give up shaving. Whatever other examples of breaking the commandment might still exist, this one, at all events, would cease. One shop would be shut up. One class of hired Sunday labourers would cease to ply their craft ; and the entire sex, which now begins the Sabbath in disobedience by polishing the razor on its strop (surely no fitting occupation for the day) would be absolved from this sin. Indeed, it is not difficult to foresee that the measure would be attended with very extensive benefits. Men delighting in the country or delighting in prayer ; men prepared to attend those early communions which are becoming so frequent



and so necessary; men anxious to snatch an hour or two for study of the word of God, would find encouragement in their emancipation from the toil of shaving. They would not require that essential in the shaving process, the *sine quâ non* of easy shaving, which, however, thousands cannot get, more especially the soldier and the sailor—hot water for the razor. For the experience of the whole sex is that horror of the razor, and the necessity of waiting for the announcement of “Hot water, sir, if you please,” at the chamber-door keeps them prisoners, oftentimes in a restless bed, which would be most advantageously exchanged for the open heath or the early sacrament.

To argue this subject from the point of view which would be selected by the active, skilful man, who finds no difficulty or trouble in the use of the razor, is an unjust way of treating it. We must consider it as it is viewed by the aged, the infirm, the nervous, the blundering, the blind, and the reluctant manipulator. It is consistent with fact to say that these constitute a great majority, and that they are the unwilling victims of what they feel to be a gall-

ing and tyrannizing custom. But, allowing for the occasion the argument of the skilful man, and the man who is punctually provided with hot water, can any be so bold as to apologize for the millions of razors that are offensively brandished in this land on every Sabbath morning, in the face of these plain words which our Heavenly Father has spoken and caused to be written down for our observance, “The seventh day is the Sabbath of the Lord thy God: in it thou shalt do no manner of work?”

The man who is desirous to obey this law asks, Is not shaving work? The softening of the hair with soap and water, the process of sharpening the razor on the strop, and the actual employment of it on the skin, do they not constitute altogether an operation which we must include in the category of work? No doubt it is work, and to some among us it is work of a very painful and trying nature; and if, among the Jews, any had ventured to practise it, the operation would have been considered no less obnoxious to the commandment than to their manly custom and taste.

This is, in short, the test to which we must bring this question. Shaving partakes of the

nature of work opposed to the fourth commandment, because the Jews would have considered it so. It is conceded that the Jews were, both by tradition and by choice, unshaven. It was their custom and their pleasure to wear the beard, and to be and appear as God made them; and, therefore, the fourth commandment clearly never contemplated such a transgression on their part as that of shaving. But it must also be conceded that if any Jew, or any section of the Jewish nation, had ventured upon the boldness of sharpening and using a razor on the Sabbath day, the act would have been pronounced unholy, and a violation of the moral law, and the perpetrator would have been stoned, or excluded from the congregation of Israel. None can doubt that such is the light in which the Jews would have viewed the use of the razor on the Sabbath day. Then, I ask, what is there in the present day to give the operation of shaving another aspect in the eye of the Divine law? Has any necessity of nature made it a lawful operation? Would our Lord have included it among the number of those deeds of charity or necessity which He implied when He said



that “the Sabbath was made for man, and not man for the Sabbath?” Can it be classed with the washing of the person, or of things ; or with the brushing and cleaning of the hair ? Can we, finally and in a word, be said to require shaving for our health and comfort, or for our appearance ?

I think not ; nevertheless, to these two last palliatives for the use of the razor, I propose now to make objection, *in extenso*, and that more especially because they seem to be the only ones likely to be urged in its behalf. I say the only ones, because it is inconceivable that any one will undertake to put *fashion* forward as an excuse for a practice which acts so injuriously to many thousands in a religious sense. It is assumed that with all Christian men a plain statement of the moral injury arising from the habit of shaving, and a simple reiteration of the Divine law, will cause such a plea as that of fashion to be put aside instantly. We will then view this subject—

1. As to health. Now, so far is shaving from contributing to the health of mankind, there is a prevailing, or certainly an increasing conviction that the health of many



classes of sufferers and of labourers is much deteriorated by the loss of the beard. It is found that enginemen are beginning to adopt it on the ground of health alone, and it must be acknowledged that whatever effect the beard has in preventing the entrance of dust into the lungs and throat, should be hailed as the ordinance of God himself for those whose occupation obliges them to live in an atmosphere that is charged with particles of dust or flour. It may create surprise that there are so many classes of labourers who come under this head. Only a few examples can be given here, but they are enough to make us all seriously modify our opinion on the utility of the beard. There are the millers and bakers to begin with, a very numerous class, and so peculiar is their paleness of countenance and unwholesomeness of look, that few fail to remark how injurious their occupations are. What makes them injurious? The tendency of particles of dust settling on the lungs and air-tubes to produce irritation and waste of the membrane, in some cases by mortal disease. To these two large classes we may add the race of stonemasons; and imagination

may easily suggest many more among those engaged in mechanical employments that generate dust. Even those employed in the threshing out of corn are not exempt from this danger.

Then there is a well-founded impression that the beard is the natural "respirator" of man, and would prove a great safeguard to such as are disposed to pulmonary weakness. That portion of the beard which is on the upper lip, being drawn across the mouth, would probably prove as effectual a bar to the access of cold or fog, as the eyelashes do to the alighting of dust upon the eyes.

Last of all, the very position of the beard indicates its utility. Placed directly in front of and over the organs of respiration, it proves itself to be Nature's own protector for the most delicate and sensitive part of the whole body. There it hangs, full and flowing, across the throat and down upon the breast, with the obvious intention of softening the keenness of the advancing blast, sheltering in its way the orifice and tubes of breathing. What can be more merciful than such a provision in the humid climate of Britain? How clearly is it

the property of *man*, exposed in his outdoor toil, in contradistinction to the *woman*, whose province it is to be a keeper at home! Viewed in this light, the covering of hair upon the head seems not more clearly the natural shelter of the brain from the sun's rays than the hair which depends from the face is a protector to the throat and chest. Were it in any other position, its benefit and purpose might be doubted; but situated where it is, no physiologist will dare to deny its intention.

With these facts meeting us, can we talk of the *healthiness* of shaving off the beard? Were it not wrong to speak hastily of the dealings of Providence, it really seems as if the throat complaints of this country were intended to be a judgment upon us for discarding as useless the appropriate gift of a beard. And the facts being so, are we to be told that the cleanliness of shaving is conducive to health; and, as Sir Gardiner Wilkinson says with such indiscreet zeal in behalf of his favourite Egyptians, that "a people, until they have adopted the custom of shaving, may be supposed to retain a rem-



nant of their early barbarism," and that "barbers may be said to be the offspring of civilization"? Truly, it may be remarked parenthetically, that Sir Gardiner was poorly off for evidence of the civilization of the Egyptians, when he wrote that unfortunate sentence. Would he have argued that the Chinese are highly civilized, because they shave their heads?

2. As to appearance. It seems to be implied that shaving may justify the transgression of the fourth commandment on the ground of appearance. It is freely confessed that if there is anything violently ridiculous in the beard, the Divine law might be so interpreted as to justify our shaving it off.

If the beard, for instance, lowered man in the estimation of his species, or gave him an undignified or ungainly look, then shaving might be passed over as admissible. But how far is this from being true! If the verdict of society in the present day be partially adverse to the beard, it is because the eye has been educated by long familiarity with the present fashion to give it a preference. It is not because a smooth, shorn mouth and chin are

a perfect rule in the matter of facial outline. Our attachment to the present fashion is not founded on *taste*, as the history of the art of painting will develop; for if it be, painters have been at fault, and poets have been at fault. Homer was for praising the white flowing beards of Nestor and Priam. The sweet Psalmist of Israel was at fault (poetically) for representing Aaron's beard as partaking of the holy oil, and therein implying that it was instinct with grace, and redolent with fragrance.

Nor is the present fashion more in harmony with Nature, who is always consistent with herself, and has a reason for everything. Nature revolts from shaving as mutilation; she protests against that black-peppered appearance of the chin and mouth, which proclaims the marring outrage and profanation of the razor, as unnatural. She regards with averted looks the blunt roots that "show like a stubble field at harvest home;" and whenever opportunity offers she compels us to regard with happy reverence the gravity, grace, and dignity of the beard. And one reason for this is that it is her own mantle—her own mantle for that

exponent of the mind, the mouth, which *may* be ever wreathed with smiles, but which may also exhibit the unwilling traces of deep sorrow.

It was thus that the features of the Blessed One were always imaged and draped, and that because the limner chose to be true to taste as well as to tradition.

But even now, with all our training on the other side, let a contrast be instituted, by the help of imagination, between the portraits of our modern sages and those of the past, and it will always prove humiliating to our present fashion. To test the truth of this, place before your mind's eye the portrait of a smug close-shaved churchman of the present day, and, in juxtaposition, one of Wycklyffe. When thus looking at the two together, you will hardly credit your senses that any high personage, enamoured with the dignity of his office, could submit to be painted without a beard, and thus to be handed down to posterity; and it may be asserted that posterity will condemn the absence of it as supremely ridiculous and even comic!

But fashion exercises another influence besides that of training the eye to a false taste.



It educates the *conscience* in an evil course, and trains it to disobey without compunction a positive command of God which is felt to be binding in our own day on all men, that of keeping holy the Sabbath day of Christians. How otherwise can the silence of good men and Sabbatarians<sup>1</sup> on the sin of Sunday shaving be accounted for?

The sledge-hammer of truth will with difficulty break through that thick crust of insen-

<sup>1</sup> The Author has not overlooked the difficulty which Sabbatarians have had in dealing with this question. That it has met with their serious and anxious attention is evident; and the only regret is that they have never adopted the *true* mode of averting the evil of Sunday shaving—that of pronouncing it, in unqualified terms, to be repugnant to Holy Writ. A remark in the Rev. John T. Baylee's "Statistics of the Lord's Day" shows that his mind had grappled with the sin involved in the prevailing habit of public shaving on the Sabbath day. Speaking of the operations of the Liverpool Association to promote the observance of the Lord's Day, that lamented clergyman writes that "in Liverpool, out of 185 hairdressers, 161 closed their shops on the Lord's Day." This result must be admitted to have been a very great success. But yet 24 shops remained open, and the business of the whole town having been thrown on them, less than 10 persons could hardly have been shaved at each of those shops. Consequently, there were shaved during this favoured and no doubt transient period, in the town of Liverpool, by hired workmen alone, 240 adult men, every Sabbath morning! Whether the 161 who closed their shops, relinquished the use of the razor in private houses, Mr. Baylee does not say.

sibility with which fashion overlays the convictions of men. A fashion of 200 years will confirm mankind in any sinful course. Nevertheless the truth is the same. Men break the moral law by shaving, by manipulation, by the sharpening of tools upon the holy day of rest ; and then justify their sin on the plea of appearance.

It may be clearly discerned that we go out of our way to *make* work on the Sabbath day. More than that, we repudiate a feature of our persons which God has given to us in order that we may make His own work the occasion for our breaking His commandment. These are strong words, but they are true. By one and the same act we deface the image which He has given us, and violate His law. We not only undertake to employ our hands, our precious sacred hours (wrested by the Lord Himself from the grasp of worldly avarice for the soul's good) and our manufactured tools on the Sabbath day, but we do this to mutilate and distort the image in which He is pleased to behold His people !

A little light is shed on this subject by antiquity. The ancient church seems to have

turned its attention to the moral question, as well as to the external, and practically condemned shaving. At all events she furnishes us with examples which are at variance with our own, and which, therefore, cannot be entirely disregarded without presumption. Our Blessed Lord never shaved, neither did the Apostles, nor yet God's ancient people, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the Fathers, and of whom, as concerning the flesh Christ came." We are told respecting the Jews, that such was their love and reverence for their beard, that to lose it would have been considered quite as calamitous and degrading as to lose a nose!

During all the early period of the Christian Church there was no change in this respect. The Lord's people under the Gospel followed the example of those of His people who lived under the law and the prophets. None shaved. It was not until symptoms of a grave departure from the faith once delivered to the saints appeared, that there appeared symptoms also of departure from that out-



ward mien which was the traditionary aspect of believers.

Nevertheless, these symptoms when they showed themselves met with opposition. Anything wiser or more consistent could not have been decreed than was determined upon by the fourth council of Carthage, c. 44. "*Clericus nec comam nutriat, nec barbam radat.*"<sup>1</sup> "Let not the clergyman wear long hair on his head, nor shave his beard."

Now, here is the voice of the Church speaking in a comparatively pure age in the persons of her assembled bishops. They lived on the verge of that period when deadly errors began to creep into the Church, and we can hardly expect to find an œcumenical opinion consistent with entire truth delivered after this period. What ought to be the effect of this decree on that portion of free and enlightened Christendom which is desirous of bringing the souls of men under the teaching and influence of the Gospel? Surely it should prevail on high

<sup>1</sup> It is true that Bellarmine controverted the correctness of this passage, and to suit the custom followed in his time in the Roman Church of shaving off the beard, he argued that "*radat*" did not belong to the sentence. Savaro, however, proves from the Vatican and other MSS. that the above is the true reading.

and low to discard that practice which places us in personal contrast with Christians of the early Church, and which increases Sunday labour. Coming down a little lower in the stream of time, we find Sidonius Apollinaris in the fifth century describing a man of exemplary character and appearance in these terms—“*Habitus viro, gradus, pudor, color, sermo religiosus; tum coma brevis, barba proluxa.*” “His habit, gait, modesty, aspect, conversation were all religious; and in unison with these, the hair of his head was short and his beard long.”

In reading this passage, how naturally do our thoughts dwell on the locks of the present day, and that effeminate contour with which some of our divines love to grace the frontispiece of a book or the shop-windows of theological libraries. Whether of the two is the true type of a religious man—our own, or that of Apollinaris?

The customs and decrees, whether of churches or individuals, which come down to us from periods subsequent to this, will properly be considered of trifling moment, inasmuch as

<sup>1</sup> Sidonius, lib. 4, Ep. 24.

we now enter the age of Roman corruptions. There are, however, two Churches, besides our own, whose custom may be quoted for the purpose of affording as many opinions as possible from Christendom—the Latin and the Greek Churches.<sup>1</sup> What was the practice of these two churches? The Latin Church renounced the habit of our Lord and His Apostles; and set the example of shaving. Since then, she has consistently adhered to the custom of shaving off the beard, a practice, by the way, which came in with her other errors. But suppose that she has done so, it only adds another instance of her tenacity in holding to a wrong course after she has adopted it. In the eyes of Protestants, this custom of the Roman Church can neither justify the practice, nor even help to recommend it.

It is to the honour of the Greek Church that she has always advocated and worn the beard: and that she regards the relinquishment of it, especially by her clergy, as a

<sup>1</sup> Few will be found to read the constitutions, “*de radendis barbis*,” without wondering that a subject, so plain in itself, should have occasioned a controversy between the Latin and Greek Churches.



scandal and an outrage. Her decision is emphatically a godly and a manly one; and our own clergy stand in a very inferior position to theirs in this respect. Of course, our clergy assume that exterior is a matter of no moment, when the doctrine and the life are after the true pattern; but surely the casting down of a stumbling-block in the way of the Greek Church, such as may retard their conversion to the spiritualities of the faith, is to be deplored. Such is one result of our shaving off the beard; as Greeks *will* argue that any departure on our part from the primitive model of a religious man externally, strengthens the imputation, under which we lie in their opinion, of having departed from the truth. At all events, travellers will tell us that, by persisting in denuding their faces, the clergy of the Church of England continue to create as much scandal among the Greeks, as do the beardless images of the Church of Rome!

It may be objected that, in the foregoing statement, no proper allowance has been made for the change in the character of the Sabbath which occurred after the Ascension of Christ;

and that the liberty of Christians may consist in freedom from the stringent enactments by which the Jews were guided in their observance of the Sabbath. It is not denied that due allowance should be made for that severance of duties from the Sabbath which was occasioned by the change of dispensation. We have certainly more freedom than the Jews had. The ceremonial law ceased to be binding when our Lord ascended; and all sacrifices, all types and ceremonies of purification, were abolished when their antitype was revealed, and had completed His atoning work. So far is freely and thankfully allowed.

But what became of the moral law? Was it also repealed? With the abolition of its penalties, did it cease to afford aim and scope for the obedience of the Christian? Did the Christian faith reveal any doctrines that displace the unity of God or God's claim to the undivided worship of His people, or to the sanctification of His name? Are any of the laws which relate to our neighbour less necessary, beneficial, or imperative than they were under the Jewish dispensation? Shall it be said that the Christian should not equally

honour his father and mother with the Jew; or abstain, with the same carefulness, from covetousness, false witness, theft, murder, and adultery? Will it be maintained that any one of these laws has lost a portion of its force, or that it may be regarded as modified under the present dispensation? If not, why should it be supposed that the one remaining law, out of all the ten, has by Divine sanction lost its force and become a dead letter? Is it because the law is a stringent one? So is that respecting the worship of God and the hallowing of His name. Less stringent than it is, it would be ineffectual. It is even now ineffectual, to a great degree, because the *dispensation* is said to have deprived it of some of its stringency. Your Sabbath-breakers are those who read it by the help of a lens which gives it a force inferior to that which it really possesses.

As to the view taken by our Lord, by S. Paul, and by S. Augustine, of the moral law, it does not practically affect the question of the binding nature of that law. Where do they deny that the breach of that law is sin? If Christians are said by Saint Paul to be



as free from the authority of the law, as the widow is from the authority of her deceased husband, it is because he considers that, "they walk not after the flesh, but after the Spirit;" and that by the Holy Spirit's help they *fulfil* its aim and scope.<sup>1</sup> If Christians wilfully grieve the Holy Spirit by forsaking His guidance, they fall again under the power of the written law, and become subject to its penalties as transgressors. In other words, "the law is not made for the righteous man, but for the lawless and disobedient."

Again, did the Seventh day cease to be observed? Were *Christians* deprived of a *holy* day, answering in its characteristics of

<sup>1</sup> This is beautifully illustrated by Saint Augustine: "*Per legem cognitio peccati, per fidem impetratio gratiæ contra peccatum, per gratiam sanatio animæ a vitio peccati, per animæ sanitatem libertas arbitrii, per liberum arbitrium justitiæ dilectio, per justitiæ dilectionem legis operatio. Ac per hoc sicut lex non evacuatur, sed firmatur per fidem, quia fides impetrat gratiam, qua lex impleatur,*" &c. "By the law is the knowledge of sin, by faith is the acquisition of grace to withstand sin, by grace is the soul healed of the deformity of sin, by the health of the soul is the liberty of the will, by the free will is the choice of righteousness, by the choice of righteousness is the operation of the law. And thus, as it were, the law is not made void, but fulfilled by faith, because faith obtains grace, by which the law is fulfilled," &c.

rest and spiritual enjoyment to the Jewish Sabbath? Certainly not. Every *seventh* day, every one in seven days, continued to be kept holy by the Church of God after the Ascension of Jesus. Kept by that Church, which, like her ordinances, was then in a transition state. At the moment of the annulling of those rites which characterized the Jewish Sabbath, there were other ordinances corresponding to the dispensation—not types—but Christian memorials, ready for the Christian sanctuary and for due observance on the Christian Sabbath. There was no interregnum; there was no interval whatever during which the worship of God in Christ, was in abeyance. On the contrary, the first Lord's day after the resurrection of the Saviour, was kept and hallowed by Divine worship. The Apostles assembled as if by Divine decree; certainly by Divine inspiration and guidance. Their risen Lord came into their midst, as if with the design of manifesting His approval of their meeting in His name, upon the day which He had hallowed for ever by His resurrection, and which He meant to consecrate still further by outpouring upon that day His

Holy Spirit on His apostles. And in their mode of conducting the worship of God, we find all the marks and traces of a Sabbath day. Circumstances had changed; and what was typified under the Jewish dispensation was now memorialized: but, in all other respects, the day was identical in character with the Jewish Sabbath. Above all, the holy rest remained, without which there could have been no assembling of the Church and people of God, and no dedication of their time to sacred purposes.

The character of the day, and its claims to observance on the part of Christians, thus remaining in *statu quo ante*, what becomes of the principle for which I contend, the entireness of the rest—the abandonment of toil, the discarding of *all* instruments and tools, the recreation of the wearied sons of Adam by a real, a sacred, and unviolated repose? It stands the same as ever—exactly, and to the letter as it was under the Jewish dispensation. There is not the shadow of a shade of argument, or fact, to show that *we* may lawfully employ any tool or instrument of superfluous labour on the Lord's day of rest.



It may be doubted whether any laborious preparation of food can be justified. All unnecessary and ostentatious feasting, such as interferes with the worship of God, has long been rightly regarded as sinful; and if any other occupation might be considered lawful, surely the one here condemned cannot be included in the category. The operation of shaving off the beard clearly takes its place among those unnecessary works of labour and skill which are obnoxious to the spirit of the Christian, and to the letter of the Jewish law.

It is impossible to close this reference to the Christian Sabbath without directing attention to the effect which shaving has on the mind and feelings of those who feel it to be in itself a galling and distasteful custom, and that especially when it has to be performed upon the Sabbath day. It is no exaggeration to say that the happiness and repose of many Christian minds are dulled and blunted by the necessity imposed upon them, of undergoing an uncomfortable operation under the hands of another man upon the morning of the Sabbath. Many amongst the lower orders

feel this acutely. They cannot shave themselves—why, it is needless to inquire. They invariably and habitually seek the shop or its master, for divesting themselves of an unsightly three days' growth of beard. They feel that their rest is broken.


Many aged and feeble Christian persons, of the upper and middle ranks, are no less scandalized and discomposed by the same necessity. Palliating their employment of a hired workman, and the injury which they do to him, by the conventional character of the custom, they yet, in varied proportion, according to the sensitiveness of the individual, suffer discomfort. Having entered upon the sacred day, whose rest, unbroken by worldly care or toil, is so sweet, and whose peace, in the hallowed presence, is so serene, they immediately find themselves driven to overleap its holy limits by an act of labour which is at once unnecessary, in many cases painful, and in all unnatural. The alternative is a clear one—not to shave! This is not the opinion of a fanatic, offering an impracticable remedy for an ideal evil. The evil cannot be denied. Thousands are now acting against their con-

victions, feelings, and comfort; who have no more excuse for doing so than the support, happily tottering and waning already, which is rendered by the custom of society. And the question is—shall we place custom or prejudice before the welfare of even the smallest number of immortal souls? Repugnant as the feelings of some may seem from their assertions to be, to the natural aspect of the human countenance, are those feelings to weigh against the interests of one human being! May not the same argument be put forward by those races who adopt the nose ring, or who tatoo their skin, in extenuation of their hideous and uncouth disfigurements?

In conclusion, I appeal to all classes of the community for help and concurrence in this effort, on the broad basis of its religious character. By shaving, we are frittering away the rest of God's heritage! We are laying a burden upon his people which our forefathers did not bear! We are sinfully transgressing the letter and spirit of a distinctly revealed law! We are opening the door for various other infractions of the Christian Sabbath. Moreover, we are hindering God's work as well



as marring God's workmanship! We are setting up our fashion against His, to the retarding of His kingdom. There are more kept from the house of God by this effeminate practice than people have any idea of. Having shown our sympathy for postmen, for the drivers and conductors of omnibuses and cabs, and for various classes of our countrymen, whose occupations once extended over the Sunday unnecessarily, let us, by one united, national resolution, resume the normal exterior of man; then shall we wash ourselves clean from the guilt of hindering any man from entering into the house and kingdom of his Saviour, and shall act with such consistency towards His holy laws, as shall leave us free to perform on the Sabbath day all our works of charity and necessity, with Christian composure, and with the assurance of the Divine blessing.



## APPENDIX.

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Extracts from a few of the letters that have been addressed to the author, with the view of corroborating the facts of the foregoing statement. They are given as *specimens* of answers, which have been elicited by private circular, and it may be said that they fairly illustrate the others.

“Now for your inquiry. I do find that thousands are shaved on the Sunday morning, or shave themselves, at so late an hour as to render church-going impossible. These would be shaved on the Saturday, if they could; so say the barbers; and so do those City missionaries say, whom I have spoken to. I can see more justice in your effort, now that I have made it a matter of investigation. Pray, therefore, consider me a provisional disciple.”  
G—— Street.

“I do not know what you can do to check this evil. My own opinion is that the time for the beard has not come, though much tends to make it general before long. The worst is that shaving need not be so difficult, if the poor would not make it so. You and I can shave when we dress; but whether their hands get shaky, or unfit, by hard manual labour, for using the razor, the poor prefer spending their penny, once or twice a week, to shaving themselves. The result of my research is, that it is so formidable an operation in the minds of many, that, either in the anticipation or in the execution of it, thousands literally spend the Sunday morning. This —— does not deny, and he is prepared to accede so far as to hear all your proposal.”  
L—— Road, C.

“ I put your note into ——’s hands. He said directly, in his own way, ‘ Shaving is hair cutting; and, if it would be sinful to have your hair cut on the Sunday, it is certainly sinful to shave. Tell me what is the spell that makes the razor a saint and the scissors a scoundrel? I call it hair-splitting.’ ” Parsonage W——.

“ The question is—What is the duty of Christian people when they have it in their power to prevent much mischief? If Sunday shaving be an evil, what is our obvious duty? Why, undoubtedly to discourage the practice whence the evil proceeds. In plain words—not to shave.” P—— Rectory, Oct 12th, 1859.

“ I beg to thank you for the publication of your pamphlet, and I hope it may help to put a stop to the opening of barbers’ shops on the Sunday. For some years past I have had strong opinions on the subject, and have entirely thrown the razor aside. . . . I can safely say that my health is improved by the change, my spirits are better, my eyes (*sic*), which had a tendency to weakness, are stronger; and my liability to taking cold so much lessened, that all through this last trying winter I have had none worth mentioning.” L—— T. near K.  
2nd May, 1860.

“ I entirely agree with every word of your pamphlet. . . . I have shown your book to the Rural Dean, and many of the Clergy, and, whether High or Low Church, all agree that it (shaving) is at least a most absurd custom.”

U —— Rectory, near B., 30th March, 1860.







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